

הלכה למעשה

מאת הנאמן מ"ר הרב ברוך הייטלדיל סליט"א, ראש סניף עשרת היים ברוך, קיבלנו הייטס

body with warm water (10). Preferably, one should not rinse out his mouth with water or mouthwash, nor brush his teeth (11). If he is distressed without it, he may do so being cautious that no water goes down his throat (12). Aside from being cautious, throughout the day, one should focus: 1) On the calamity and its causes and work on *teshuva* and self-improvement (13). 2) On giving *Tzedaka* (14). 3) Not becoming irritable or upset due to fasting (15). **Berachos During a Fast**, The **Kaf Hachayim** (תקס"ח) writes that if one made a *beracha* on food, but before eating recalled that it was a fast day, he should say "... ברוך שם כבוד ..." and not even taste the food. A sick person who eats on a fast day does not say "ענו" by *Mincha* (16). Even if he later feels well enough to go to *shul*, he should not *daven* for the *amud* (17), get an *aliya* (18), or *lain* (19). If one forgot to say "ענו" by *Mincha*, he need not repeat *Shemona Esrai*. If he remembers before stepping back, he can still say it in "אלקי צור" without the *תימנה* (20).

A SERIES IN HALACHA LIVING A "TORAH" DAY

Halachos Pertaining to the Fast of Asara B'Teves
Eating Before the Fast and Taking Medication. The fast begins at *Alos Hashachar* (1) when the first rays of the sun become visible (72 minutes before sunrise (2); others say it is when the sun is 16.1 degrees below the horizon). Sleeping through the night is an automatic acceptance of the fast. If one stipulates even mentally that he intends to eat before *Alos*, it is permissible (4). Similarly, if one is accustomed to drinking upon arising before daybreak, he may drink before a fast even without a stipulation (5). A person who is ill in bed is exempt from fasting (6). If one is not ill but taking medication, he is permitted to swallow his medication if there is no pleasant taste (7). If it can't be swallowed without water, he may sip a minimal amount of water to swallow the medication (9). **Bathing and Personal Hygiene.** Although bathing is permitted on a typical fast day, it is customary not to wash one's entire

בין הריחיים – תבלין מרף היומי – זבחים קד.

Although the *עור* of קדשים go to the כהנים, if a *היט* occurred in the קרבן before it was skinned (הפשט), the hide does not go to the בית השריפה but is burned with the rest of the קרבן because a skinned hide go to the בית השריפה. He never saw that was already removed get burned because a *פסול* was subsequently discovered. עקיבא ר' says from this we learn that if a קרבן is skinned and then found to be a טריפה, טריפה the כהנים still receive the *עור*. The *תוספות* disagree: if a קרבן is found to be a טריפה, even if the hide has already been removed, it does not go to the כהן, because apparently this קרבן was a טריפה before the הפשט we just happened to find out now.

The *Gemara* asks: if a קרבן is found to have a טריפה in its internal organs (בני מעיים), since it's after the זריקה and we know this *פסול* was there before הפשט, the hide should be burned since we now know that this קרבן was a טריפה from the outset. So how can טריפה testify that it never saw a hide that was already removed get burned? The *Gemara* answers: ר' חנינא holds that since the *פסול* was only discovered after the hide was removed (according to רבי) and after זריקה (like אלעזר ר' ר' אלעזר) had been done, although we now know it was a טריפה from the beginning, we didn't know about it at the time, so the זריקה is מרצה and it doesn't get burned. The *paskens* regarding *תולין* (חולין פ"ז ס"ו ל"ז) **רא"ש** regarding ביטול בתערובות of 60 pieces of איסור falls into 60 pieces of איסור and he had a role in the *תורה* and the whole mixture is now *כשר*. So, if now another *issur* falls in, it will also become *כשר*. However, if 1 *issur* falls into 60, but I don't know about it yet & then another *issur* falls into this same pile and later I found out about both, we view it as a 2 *issur* to 60 *heter* ratio & the mixture is not *כשר*, since I was lacking the *דיעה* after the first piece fell in. He brings a *ראיה* from our *Gemara* that *דיעה* plays a role in the *תורה* and the whole mixture is now *כשר*. For example, if 1 piece of איסור falls into 60 pieces of איסור and he had a role in the *תורה* and the whole mixture is now *כשר*. So, if now another *issur* falls in, it will also become *כשר*. However, if 1 *issur* falls into 60, but I don't know about it yet & then another *issur* falls into this same pile and later I found out about both, we view it as a 2 *issur* to 60 *heter* ratio & the mixture is not *כשר*, since I was lacking the *דיעה* after the first piece fell in. He brings a *ראיה* from our *Gemara* that *דיעה* plays a role in the *תורה* and the whole mixture is now *כשר*. Just like if there is a *דיעה* before הפשט then the *עור* is גרש, but if there was no *דיעה* until later, than the *עור* is מותר.

The *עור* is בטל & the pile is בטל & it is טאה של חולין 100 falls into טאה of תרומה: If a *Mishnah* brings a *ראיה* from a טאה from this pile and give to a כהן before he may eat from this pile. If 1 טאה falls in and I know about it but didn't have a chance to separate the טאה for a כהן before a second טאה of תרומה falls in, *דיעה* it's still considered a 1-100 ratio and it's all *כשר*. Since I knew it fell in it's *עומד* to be separated and thus viewed as already separated. Similar to the technicality of separating the 1 טאה but the 1 טאה is actually given to the כהן before the pile is טאה. The *רא"ש* says, only in this case due to the technicality of separating the 1 טאה is there an issue. Otherwise, the *דיעה* alone is required for separating the 1 טאה.

הוא היה אמר

R' Moshe Elyakim Beria Hofstein zt"l (Kehilas Moshe) would say: Yaakov did not need to warn his sons not to learn while traveling to Egypt because the brothers were traveling in the context of *kibbud av*, working for Yaakov or fulfilling his instructions, so they would naturally avoid overly absorbing in learning, and no warning was necessary. Only after the story of Yosef did it become clear that *Torah* study is actually greater than honoring parents (*Megilla 16*), as shown by Yaakov being punished for 22 years of missed *kibbud av* but not for the 14 years he spent learning in *Yeshivas Shem V'ever*. Now that we know *Torah* takes precedence, Yosef feared his brothers might immerse themselves too deeply in learning on the road, so he warned them explicitly."

A Wise Man would say: "Consistency is the true foundation of trust. Either keep your promises or do not make them."
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שבת קודש פרשת ויגש - ח' טבת תשפ"ו Shabbos Parshas Vayigash - December 27, 2025

טיב התבלין

לא היתה מצרים מתברכת, עצם המושג של 'בעלי מחשבה' כמעט ולא היו במצרים [לכן היו שטופים בעניינים פחותים וחומרים, כי לא הגבירות המוח על הדב כלל] וכל שכן שלא היו בנידים 'בעלי מחשבה עמוקה'. ולא יפלא איפה שפרעה בעצמו עבר על אחד מחוקי מצרים שאין עבד מולך, והמליך את יוסף, הוא ראה שיוסף הוא יחיד במינו, ואי אפשר לקיים את החוק הזה כשממלכת מצרים זקוקה מאוד ל'בעל מחשבה' כמותו, וכפי שאכן הוא שברוב בניו הציל את מצרים מחרפת רעב, וגם העמיד את קופת המדינה שאספה אליה כל המזון שבעולם. הוא אשר דיב הכתוב (לעיל מה, טז): והקול נשמע בית פרעה לאמר באו אחי יוסף ויטב בעיני פרעה - כשנודע לפרעה שבאו אחי יוסף הבין שהללו הם 'אוצר פו' למצרים, הוא שיער שאחי יוסף דומים אליו, וגם המה 'בעלי מחשבה' כמותו, והארץ יכולה להאכיל מהם הרבה תועלת, ולכן הוטב פניהם בעיניו. כיון שכן הבין יוסף שלא במהרה יסכים פרעה שהללו יתבולו באיזה פניה גידות שבארצו, וביקש לשלבם בין שרי המלכות באופן שבהכרח יצטרכו להתעורר עם הפחותים מהמין האנושי. כיון שכן ביקש יוסף לייצג את אָחוּיו לפני פרעה כאנשים פשוטים ומקודים ביקש מהם שלא יחשו מלומד לפני פרעה דברים שבסיבתם תתמעט ערכם בעיניו, ועל אף שמדובר במלך שכל אחד רוצה למצוא חן בעיניו, אבל ישראל קודשים צדיקים לוותר על זה, כי החן בעיני פרעה היא סיבה להפסיד החן בעיני ה'.

ולכן כשיבקש לדעת 'מה מעשיכם' תבינו שברצונו להתבשר מפיכם שלא טעה, וגם נמנים עם המוכשרים, וכל אחד ממכם הוא 'פרופסור' בתחום שבו הוא עובד, והאתם כל תעלימו את האמת שיש לכם כי אם 'אנשי מקנה', על אף שזוהי אומנות שאינה צריכה הרבה מחשבה, ובדרך כלל היא מבוה את בעליה. ואכן רואים ברמזת הפרשה (להלן מ.ז. ג.) שכך היה מעשה, פרעה שאל אותם 'מה מעשיכם' והם לא נמנעו מלומר לו כל האמת, כדי שלא ימצאו חן בעיניו.

הגלות והחושך השכינה עדיין עומים זה ביאור, שדוקא יעקב אבינו תיקן תפילת ערבית, והיינו להתפלל בזמן החושך, להורות שגם בתוך החושך השי"ת נמצא שם ומשגיח בהשגחה פרטית. אמנם יש להעיר, דנדאלקו בגמ' ברכות (כו:) אם תפילת מעריב הוא חובה או רשות, ולכא' אם נמצא שיעקר התקנה של תפילת ערבית בלילה הוא להתעורר באמונה בעת החושך, ובעת הצרות, לכא' לכר"ע להיו תפילת ערבית חובה, ונראה לכא' ע"פ דברי ר' יהודה, שכתב לכא' מה שאמר חז"ל (סוטה פ"ה): "נתיא רבי אליעזר הגדול אומר: כל מי שיש לו מי שיש לו בתו ואומר מה אוכל למחר, אינו אלא מקטני אמנה", ע"כ. והקשה, הרי גם מי שאין לו פת בסלו צריך לבטוח בהשי"ת, ולא ידאג מה יאכל מחר?

ותדק, דמי שאין לו פת בסלו, עכשיו הוא רעב והוא בצער, ואם יאמר מה אוכל למחר, אע"פ שאין זה דבר כהוגן, אין להאשימו, דאין אדם נתפס על צערו, אך אם יש לו פת בסלו, ועכשיו אינו רעב ואינו בצער, והואג מה יאכל מחר, אשום יאשם בדאגתו זו, עכ"ל. מי ששרוי בצער, אף שאינו כהוגן מ"מ אינו נתפס על פחיתות ודגתו באמונה ובטחון, שמכין שהוא בשר ודם מטבע הדברים אם הוא בצער, הואג מה יחיה, ואין להאשימו. א"כ נראה דיש לומר, דמטעם זה איכא דעה שסוהר תפילת ערבית הוא רק רשות ולא חובה, דבעת החושך, ובעת הצרות, בעל שיש חובה להאמין בהשי"ת ולבטוח בו. מ"מ מי שאינו יכול להתעורר עם הפחותים מהמין האנושי על זה

עדותך אתבונן

למדים מאת הרב אברהם ויהוא אבטטיין סליט"א, בעמ"ס טוה אברהם ויאמר אליקים לישראל במראת הלילה ויאמר יעקב יעקב ויאמר הנני (ט"ב) - בענין אמונתך בלילות

ההמשך חכמה עמד על הפסוק, שרדי לא מצינו אצל אברהם ויצחק שהקב"ה נתגלה להם במראות הלילה, ומדוע רק ביעקב כאן הקב"ה נתגלה לו במראות הלילה, וכן מצינו בפרשת ויצא (כת, יא) וצ"ב 'הטעם לזה, וכתב לכא' הטעם לזה, וז"ל: 'היינו מפני שהיה מוכן לצאת לחוצה לארץ לגור, לכן בא אליו התגלות אלקות בלילה, להראות שאף בלילה, בחשכת הגלות, שורה שכינה בישראל, כמו שאמר: גלו לבלב, שכינה עמם (מגילה כט.), ולזה אברהם תיקן תפילת שחרית, ויצחק מנחה, ויעקב ערבית (ברכות כו:) והם איברים ופדרים שהם קרבים בין ביום ובין בלילה (ברכות ב.) והנה אמרו ז"ל שאין השכינה שורה בחז"ל רק למי שהיה רואה בארץ ישראל, כמו שאמר: על יחזקאל, סוף מועד קטן (כה). לכן סוף עבודתו, כמו הקטרת איברים - שכבר נשחט ונזרק ביום - נוגה אף בלילה (שם ב. א.) בינה זה! ולזה אמר 'ענין ה' ביום צרה שגבך שם אלקי יעקב' (תהלים כ. ב.), שנגלה אליו בלילה, ודק"ך, עכ"ל. מבואר מדבריו, שהטעם שהקב"ה נתגלה ליעקב אבינו דוקא בלילה, היינו משום שרק יעקב אבינו הדר לגלות, והקב"ה בא אליו בחלום בלילה, להורות שגם בתור

מעשה אבות סימן לבנים

וירא את העגלות אשר שלח יוסף לשאת אתו ותהי רוח יעקב אברהם ... (מח-כז)

Rashi quotes the *Medrash* that when the *Shevatim* came to Yaakov and told him that Yosef, their brother, was alive, he became revived. “*He (Yosef) gave them a sign, regarding the topic he was engaged in learning when he became separated from Yaakov. (It was) the parsha dealing with עגלה ערופה - the heifer that was to be beheaded and this is what the posuk means, ‘and he saw the wagons (agalos) that Yosef had sent,’ - it does not say, ‘that Pharaoh had sent.’*”

Many years ago, man arrived in the city of Vilna claiming to be the long-lost husband of a woman who had lived for years as an *agunah*, trapped in painful uncertainty after her husband had vanished without a trace. The stranger spoke with confidence and precision. He knew her family history, the layout of their home, and countless details that only a true husband would know. Neighbors were impressed; some were even moved to tears, convinced that a miracle had occurred. But the woman herself felt no such comfort. Though she desperately wanted to believe him, something in his presence felt foreign. She could not explain it logically, but she felt a quiet, stubborn voice inside her insisting that this man was not her husband.

With no way to resolve the conflict between the man’s convincing signs and the woman’s unshakable intuition, the case was brought before the **Vilna Gaon ז”ל**. The *Gaon* listened carefully, absorbing every detail. After a moment of thought, he offered a simple yet puzzling instruction: he instructed the *gabbaim* in the main *shul* that when the man came arrived on *Shabbos* to *daven*, they should ask him to sit in his usual place and identify where his father-in-law used to sit. The community was surprised. Why ask about something so trivial when the man had already demonstrated knowledge of far more personal details? Still, they trusted the *Gaon’s* wisdom and prepared to follow his guidance.

On *Shabbos*, the man entered the synagogue with the same confidence he had shown all week. The *gabbaim* approached him politely and said, “Please, sit in your familiar seat.” At once, the man froze. His eyes darted around the room in confusion. He stepped forward, then backward, scanning the rows of benches as though seeing them for the first time. He could not identify a single familiar spot. The truth became instantly clear: he was a fraud. He had memorized many details, but he had never prayed in this synagogue, never lived the life of the man he claimed to be. The woman’s heart had been right all along.

Afterward, the *Gaon* explained his reasoning. He said, “I am not a *Navi*, nor the son of a *Navi*. But I understood that it is possible the real husband, wherever he is, revealed certain signs to this impostor. That would explain how the man knew so many details. But if the real husband had fallen so low spiritually that he would share such things with a swindler, then surely his mind would be filled only with worldly matters. A person like this does not remember holy things. He does not remember where he sat in the synagogue. He does not remember where his father-in-law *davened*. Those memories live only in a heart that still values holiness.” The *Gaon* had chosen a test that no fraud could fake and no spiritually fallen man would recall.

The *Gaon* then connected this insight to a mysterious moment in the *Torah*. When Yosef revealed himself to his brothers in Egypt, he sent wagons - *agalos* - to bring Yaakov down to Egypt. The *Torah* says that when Yaakov saw the wagons, his spirit revived. Why would wagons revive his spirit more than the news that Yosef was alive? The *Gaon* explained that before Yosef was torn away from his father at age seventeen, the last *Torah* topic they studied together was the law of the *eglah arufah*, the decapitated calf. The word *agalah* (wagon) echoes *eglah* (calf). Yosef was sending a subtle, holy reminder: “Father, I remember our last *Torah* learning. I remember the holiness of our home. I have not forgotten who I am.”

This was not a sign that could be forged or guessed. It was a private spiritual memory shared only between father and son. Yaakov understood immediately. If Yosef had survived twenty-two years in Egypt - the most immoral and spiritually polluted society of the ancient world - and still remembered a *Torah* lesson from his youth, then Yosef had not been spiritually destroyed. He had remained pure. And so Yaakov’s spirit revived, for his son was alive not only in body but also in soul.

דבר אלהים כה אמר אדני ה' הנה אני לקח את עין יוסף ... (הויקרא לו-ט)
A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN

Yechezkel HaNavi foretells how in the future two “royal” *Shevatim* will together bring about the perfect *achdus* and unity amongst *Klal Yisroel*. The **Malbim** maintains that in the future, *Moshiach ben Yosef* will first rule over all of Israel - including *Shevet Yehuda*, and once he passes on, *Moshiach ben Dovid* will usher in the final redemption.

R’ Yitzchok Sorotzkin shlita (Rinas Yitzchok) notes, that *Hashem* promises *Dovid Hamelech* “his seed will endure forever, and his throne is like the sun before me,” (*Tehillim* 89-37). That no matter how far his descendants may stray, the kingdom will always remain in the family of *Dovid*. If so, how can it be that *Moshiach ben Yosef* will rule over the land of Israel? Is this not in direct violation of that

תורת הצבי על הפטרות

promise? The *Shela Hakadosh (Shnei Luchos Habris)* explains that when *Moshiach ben Yosef* reveals himself to the world, his purpose will not be to establish his own dynasty; rather, he will fulfill his destiny by accomplishing his mission of helping to re-establish and solidify the dynasty of *Dovid Hamelech*. *Chazal* say that *Moshiach ben Dovid* will only come after the first *Moshiach* dies, because “two kings cannot share one crown.” Thus, the biggest proof of *Hashem’s* promise will be that *Moshiach ben Yosef* will have to sacrifice his own life to preserve the supremacy of the Kingdom of *Dovid*. The death of *Moshiach ben Yosef* will ultimately take the form of the *Davidic* dynasty being restored to the Jewish people as the true everlasting kingdom.

וינש אליו יהודה ואמר כי אדני ידבר נא עבדך דבר כאונו אדני ואל ידר אפך בעבדך ... (מח-כז)

Chazal teach us that the word “וינש” implies coming closer in a threatening and confrontational manner. It is interesting to note the dichotomy in tension from last week’s closing story to this week’s showdown.

At the end of *Parshas Mikeitz*, the *shevatim* seemed cowed and intimidated by the predicament they faced, and the charges hurled against them by the seemingly unyielding master of Egypt. Now, Yehuda is suddenly fearlessly and ferociously pitting himself against Yosef, the very same Egyptian ruler. How did such a thing happen?

Many *meforshim* discuss this transformation. **R’ Shimon Schwab ז”ל** quotes from **R’ Yosef Leib Bloch ז”ל**, the *Telzer Rav* and *Rosh Yeshivah*, the following *machshava*. Truthfully, all the brothers, including Yehuda himself, were terrified regarding the accusations leveled against them, but Yehuda, who represents *malchus* and authority, remembered the *achrayus* he had accepted upon himself. That triggered a renewed energy and strength he didn’t even know he possessed. It was with the reality of that accountability that he turned to face Yosef with the conviction to either exonerate Binyamin or fight till the end. In life, we too are sometimes challenged and rightfully feel overwhelmed.

It is worth remembering this concept. There lies within each of us an extra dose of fortitude that we can tap into and access with the realization that it is up to us, it is our problem to solve. My Bubby *a”h*, often explained the *beracha*, “רנתיך” “*He gives strength to the weary*,” as follows: *Hashem* gives an extra dose of *koach* specifically to the weary because they have become sapped through facing their adversities, realizing their responsibilities. May *Hakadosh Boruch Hu* give us all the *koach* and clarity to face and overcome all the *nisyonos hachaim b’siyata dishmaya*.

משל למה הדבר דומה

ויאמר יוסף מרכבתו ויעל לקראת ישראל אביו ... (מח-כז)

משל: For years, a certain *yeshivah* employed a cook whose presence in the kitchen was marked by a heavy cloud of dissatisfaction. To her, each day was nothing more than grueling work. She was constantly complaining about the meager pay, the long hours, and the chaotic energy of the *bachurim*, whom she claimed were driving her crazy. Her labor was technically proficient, but it lacked spirit; the food was prepared, but the atmosphere remained sour.

Eventually, she moved on, and a new cook took her place. On the surface, nothing had changed, the job description was identical, the kitchen was the same, and the wages remained modest. Yet, the environment transformed instantly. The new cook approached her duties with a radiant joy. While she certainly viewed the job as a

practical means of supporting herself, she also saw it through the lens of *avodas Hashem*. She wasn’t just a cook, but a facilitator of holiness. “How lucky I am,” she would frequently say with a smile. “I get to nourish young men who are engaged in *Torah* study all day. By feeding them, I gain a share in their eternal reward.” Her perspective turned a mundane chore into a sacred mission.

נמשל: When Yaakov met Yosef, there was an incredible amount of joy and radiation in the air. Father and son who hadn’t seen each other in over 22 years! Yet we are taught (see **Rashi**), that when Yaakov met Yosef, instead of expressing his love and longing for his beloved son, Yaakov recited *Krias Shema*. By doing so, he transformed that seemingly mundane physical joy into something remarkably significant and taught us a lesson for generations to come!

ואת יהודה שלח לפניו אל יוסף להודות לפניו גשנה ורבאו ארצה גשן ... (מח-כז)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY SEDRA TO LEARN AND TO ENJOY BY R’ MOSHE GELB

זינפש

Yaakov sent Yehudah ahead to *Goshen* to open a *yeshivah (Rashi)*. Although this year, *Shabbos Chanukah* fell out on *Parshas Mikeitz*, it can also fall on *Vayigash*. The *sefarim* tell us that *Chanukah* is indeed *merumaz* here, as the letters *גשנה* are the same letters featured on a *Chanukah dreidel*. What is the connection between opening a *yeshivah* and a *dreidel*?

We may explain as follows: The **Sefas Emes ז”ל** writes that the four sides of the *dreidel* allude to the four *malchuyos*, and that they all revolve around one central axis - *Klal Yisroel*. Now, in the *sefer Maalos HaTorah*, it is brought down in the name of the **Zohar HaKadosh** that the merit which preserves *Klal Yisroel* in our long exile, and will eventually lead us out of it, is the *Torah HaKedoshah*. Accordingly, it is the *yeshivah*, the *makom* of *Torah* learning, which, in the words of **R’ Chaim (Brisker) Soloveitchik ז”ל**, is the “*festung*” (fortress) of *Torah and mitzvos*, which preserves us in *galus*.

The *Gemara* sets forth that *Beis Shammai* holds the *Chanukah lecht* are to be lit in decreasing order - the first night 8, the second 7, and so on, just as the 70 bulls brought as *korbanos* over *Sukkos* were brought in decreasing numbers each successive day of the *Yom Tov*. *Chazal* say that these 70 bulls correspond to the 70 nations of the world. **R’ Shimshon Pincus ז”ל** explains their decreasing numbers as signifying the *avodah* of slowly banishing the gentility, the *goyishkeit*, from our homes and ourselves. Thus, says *Beis Shammai*, that is the *avodah* of *Chanukah* as well. However, *Beis Hillel* holds *farkert* - we increase the amount of candles we light each night, rather than decrease. For *Chanukah* grants us the ability to take a different approach to distinguishing ourselves from the *goyim*, where even when we cannot separate ourselves entirely from our surroundings in *galus* ועשה בקום ועשה, we still light our candle of *Torah* and *mitzvos*, steadily increasing until the *goy* is burnt out of us, *mimeila!* This is the *avodah* of our *tekufah*, “to establish a *yeshivah* in *Mitzrayim*,” to focus on increasing and intensifying our learning until there is no room left for the *goyishe gass* to penetrate. And indeed - הלכה בבית הלל -